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James A. Macdonald, editor of the *Toronto Globe*; Dr. David Starr Jordan, chancellor of Leland Stanford, Jr., University; Walter Scott Penfield, United States secretary in several arbitration cases at The Hague; Herbert S. Houston, president of the World's Associated Advertising Clubs; Senator Henri La Fontaine, of Belgium, president of the International Peace Bureau; Mirza Ali Kuli Khan, Persian Minister to the United States; Senor Don J. E. Lefevre, first secretary of the Panama

legation at Washington, and Dr. John R. Mott, of the World's Student Christian Federation.

Sessions of the congress will be devoted to the discussion of labor versus militarism and war, the schools, colleges, and the universities and international peace, and women versus war. The program for Wednesday evening, October 13, will be in charge of the committee on the celebration of one hundred years of peace between the United States and England.

THE TEACHER AND WAR

By DAVID STARR JORDAN

IT is said that in the schools of today the history of the future is written. It is our function as teachers to preside over these writing lessons. Too much of this history has been written in blood. Such history is barbarism. It shows that we teachers have neglected our work, or else that we have perverted it.

It is said that next to the militarists the historians are at fault. A trail of blood is over human history, and the historians have been fascinated by it—obsessed by it—and they have neglected the real substance of history, the growth of man.

The really great deeds of humanity in Greece as well as elsewhere, were not performed on the battlefield. They have been possible only in security, in patience, in those places and times which have stood as oases in the desert of war and waste.

War is always the destroyer. It is comparable to a great lava flow laying desolate the fertile fields, branching in every direction, scorching all vegetation, weeds, and flowers, trees with the fruits, and leaving a trail of evil not removed for years or centuries.

It has been taught that war is a positive thing; peace, the interval between wars, a "pale negation," the "period of fattening" for the great struggles which decide the

fate of nations. It has been taught, and by great teachers, that war is the nation's salutary exercise, the growing pains of a nation's discipline.

It is our duty as teachers to question this claim. If we find it unfounded, it is our business to help our children to see its fallacy. War and not peace is the negation. Peace is the duration of the law. Law ideally represents the best form of human relation, the best way of doing things. Law as we know it is our human attempt to realize in statutes what is ideally best in human nature. To frame statutes which are just and fair, which rest on the best impulses of mankind, the people must work together. Laws cannot be imposed on us from above. We know no "above" in our social adjustments save the mind and conscience of universal humanity. In our democratic understanding, there is no king and no State that can do all this for us while we are asleep or inert. We, the people, constitute the State. It exists for our mutual advantage, for, after all, this is the people's country.

[From an address delivered before the annual meeting of the National Education Association in Oakland, Cal., in August.—THE EDITOR.]

THE GREAT WAR'S LESSON

A LETTER from the Hon. Richard Bartholdt, president of the American Independence Union, to Mr. John Brisben Walker, chairman National Convention of the "Friends of Peace," held at Chicago, September 5 and 6, reads as follows:

ST. LOUIS, September 1, 1915.

Mr. John Brisben Walker, Chairman National Convention of the "Friends of Peace," Chicago, Ill.

DEAR SIR: I have your kind invitation to address the National Convention of the "Friends of Peace" which is to be held at Chicago on September 5 and 6. A severe cold which has affected my voice prevents, I regret to say, my personal attendance; but I desire to go on record as endorsing most heartily a movement which, I believe, will tend to give a new impetus to the demand of the masses of the American people for measures vouch-

safing a more permanent condition of international peace. It is a goal which all good citizens, irrespective of race, color, party, or religion are striving for, and therefore should be worthy of the efforts of every true statesman.

Before discussing ways and means, permit me, as one who for many years has been sincerely devoted to this great cause, to preface my suggestions with a brief statement of facts. In the first place, let us remember that a cessation of hostilities does not mean peace. Under present conditions which foolishly recognize armaments as a guarantee of peace, not even the conclusion of peace between belligerents really means peace. It is an armistice, and nothing more. In this aspect of the case the world has never yet enjoyed the real blessings of peace, and never will enjoy them so long as international disputes are permitted to be settled by guns and battle-

ships instead of by judicial decisions. Peace, to be permanent, must be anchored upon the rock of law and made secure by international agreements. Neither the arbitrary will of rulers nor the intrigues of statesmen, nor even popular passions, must ever be permitted to break with it. Even a conspiracy of several governments to "crush" a rival, such as was the cause of the present war, will avail nothing when once the cursed words "military preparedness" are eliminated from the lexicon of human institutions.

Military preparedness as a means of preserving the peace is an exploded theory. This is one of the greatest lessons of the present war. We pacifists have always said so; but the fact, let us hope, has now been brought home to the mind of even the simplest citizens the world over. The experiment has been tried by all nations, our own included, for two thousand years, with the sole result that it has filled the world with horrors, misery, bloodshed; and war. Armed peace has been but latent war, almost as costly as actual war; and war was merely a continuation of the kind of peace under which the human family has chafed as veritable beasts of burden. Is it not time, therefore, that we join hands with our brethren across the ocean for the purpose of demanding, at the end of the present war, that another remedy be tried to preserve the peace of the future? And what is this remedy? It is the simplest thing in the world, and if the people, with the horrors of this war still fresh in their minds, would rise in their might to demand it, it would be granted to them in spite of all the

Security Leagues and Naval Leagues and Ammunition Rings, and in spite of the great financial interests which profit alike from a continued serfdom of the people, and the prevailing system of "might over right." If another council of nations would assemble at The Hague and resolve on disarmament and on the perfection of the necessary legal machinery to settle controversies between them, the world would be relieved from its most terrible scourge.

I am still of the opinion that the central European powers, as the victors of the war, will rise to their golden opportunity and prove by the terms of peace which they will dictate that the preservation of the peace which was the main motive of their alliance will be the prime object of their future; but if they should disappoint us in this, then the peace-loving people of all the nations of the world should unite in the demand for this great reform. It is the psychological moment to do it, for Europe is exhausted and America is threatened, as never before, with the same militarism which has cursed and bathed in blood nearly all the nations of the old world.

I hail the Chicago convention as an earnest beginning, an intelligent inception of this great work on the part of those who hitherto had not realized this to be, to use your own language, "the mightiest problem of the world."

Wishing you success, I am,

Respectfully yours,

(Signed)

RICHARD BARTHOLDT.

THE MEDICAL BROTHERHOOD FOR THE FURTHERANCE OF INTERNATIONAL MORALITY

THE present horrible war among civilized nations has brought out impressively certain sad facts: that although there are civilized *individual* nations, we are still very far from having a civilized humanity—there is an abyss between *intranational* and *international* morality; that, no matter how cultured and enlightened nations may be, they still settle their international differences by brute force, by maiming and killing their adversaries; and, finally, that the present high development of science and invention in individual nations only serves to make the results of this war more destructive than any other in history.

The war has demonstrated, however, one encouraging fact, namely, that among all the sciences and professions, the medical sciences and medical practice occupy an almost unique relationship to warfare, and that among all the citizens of a country at war, medical men and women occupy a peculiar and distinctive position.

No discovery in medical science has been utilized for the purpose of destroying or harming the enemy. Medical men in each of the warring countries are as courageous, as patriotic, as any other citizens, and are as ready to die or to be crippled for life in the service of their country as any other class of their fellow countrymen. Their services, however, consist in ministering to the sick and to the injured and in attending to the sanitary

needs. Furthermore, they often risk their lives by venturing into the firing line to bring the injured to places of safety and to attend to their immediate needs. *In these heroic and humanitarian acts friend and foe are treated alike.* Finally, the majority of the members of the medical profession and of the medical journals of the neutral as well as of the warring countries abstain from public utterances that might be grossly offensive to any of the belligerent nations.

These facts—this advanced moral position in international relations which medicine and its followers are permitted to occupy in all civilized nations—ought to be brought to the full consciousness of the men and women engaged in the medical sciences or in medical practice. Such a realization could not fail to have an elevating influence upon the medical profession itself, and would probably exert a favorable influence upon the development of international morality in general.

At the dawn of history medical men were frequently also the exponents of philosophy and morals. In the middle ages, when knowledge became specialized, medical men more and more devoted their activity exclusively to medical practice. Because of its inefficiency at that time medicine lost its prestige. In recent times, however, medicine is becoming an effective science; one marvelous discovery has followed another, and the efficiency of med-